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PASTORAL COUNSELING AND THE IDENTITY OF THE PASTOR

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Increasing interest in counseling as a function of the minister has been one of the noticeable trends in the contemporary Protestant ministry. A recent doctoral dissertation submitted to Boston University has surveyed the development of this trend, particularly as it has been manifested in the organization of pastoral counseling centers. This study reported sixty-one such centers in existence in the United States in 1959.¹

The emphasis on increased counseling by pastors has been primarily "practical"—that is, an effort to provide more effective help for the persons who bring their problems to ministers; but there is an increasing need for careful examination of both the theoretical and practical aspects of this movement.

I

The term "counseling" is a very general one which has many meanings, but it has been limited by writers on "pastoral counseling" to a particular kind of relationship between a pastor and a person seeking help. Seward Hiltner's book, *Pastoral Counseling*, has served as an important landmark, and his view of the nature and purpose of pastoral counseling

¹Berkeley C. Hawthorne, *A Critical Analysis of Protestant Church Counseling Centers*, unpublished Th. D. dissertation, Boston University, 1960.

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has been widely studied. He notes that the broad aims of such counseling are the same as those of the Church itself, but the special aim is "to help people help themselves through the process of gaining understanding of their inner conflicts."² He notes six assumptions which describe conditions which must be present for pastoral counseling to be "sound":

1. The parishioner senses that something is wrong, and at least in a measure that the difficulty may be seen within himself.
2. Counseling proceeds by understanding and not by agreement or disagreement.
3. Counseling is usually helping another person to help himself, not doing something for him.
4. Counseling involves clarification on ethical issues, but not coercion.
5. The counseling situation involves real respect for the parishioner, and does not proceed through the use of a bag of tricks.
6. The situations that give occasion for counseling are viewed by the counselor, and eventually by the parishioner, not only as difficulties to be overcome but also as opportunities for growth and development.³

This interpretation of the nature and aims of pastoral counseling could be and has been widely discussed. It is not offered here for defense or criticism, but simply as one effort to define the nature, purposes, and limits of pastoral counseling.

An examination of the counseling done by ministers trained in this type of orientation discloses, however, that there are more similarities to counseling done by other professions than there are differences. Counseling is a discipline which is shared with a number of other professions—particularly the psychiatrist, the social worker, and the counseling psychologist. Each profession brings to the task of counseling a different kind of training experience, both theoretical and practical (although there are some important similarities here, too), and each individual within the professions brings his own unique individuality and experience; but there are many similarities when the actual practice of counseling is studied. The experience of the writer is that the most important differences are those related to the individual counselor's personality, training, and experience, rather than those related to his professional status. Effective counseling, in terms of the norms suggested by Hiltner, is dependent more upon personal maturity and intensity and depth of training and experience than upon professional identity. Other things being equal, however, the psychoanalyst and the psychiatrist should be able to do the most effective counseling in depth because of superior training; and, conversely, the most serious problems in counseling by pastors and others arise from

²*Pastoral Counseling*; Abingdon-Cokesbury, New York, 1949, p. 19.

³*Ibid.*, pp. 20-25.

the personal immaturities of the counselors and their lack of appropriate kinds of training and experience.

These considerations have important implications for the kinds and amount of counseling which are relevant for the pastor, but we shall return to these considerations later. At this point it is sufficient to emphasize that it is not the kind of counseling which is done by the pastor which makes pastoral counseling different from other counseling. As long as we look at counseling as a function of the minister compared with counseling as a function of other professions, the unique nature of pastoral counseling is not to be found in the counseling; and the norms of evaluating counseling by ministers do not differ significantly from the norms for evaluation of counseling by other professions. We must look at something else if we are to find that which is unique and normative in pastoral counseling. The suggestion of the writer is that we must look at the term "pastoral" and seek to find the meanings and the norms which are relevant to this term.

II

In pastoral counseling, it is a "pastor" who is counseling. This makes some differences in the kind of relationship which is established in counseling and the kinds of resources which are available to the counseling process, but these differences have more to say to the role and identity of the pastor, himself, than they do to the kind of counseling he does. As Hiltner suggested, the nature and purposes of pastoral counseling must be seen in relation to the nature and purposes of the Church and the ministry. This means also that the evaluation of pastoral counseling and the pastoral counseling movement must be concerned more with the relation of counseling to the other aspects of the ministry than the relations of pastoral counseling to the counseling of other professions. The looking-away from the ministry to the work of the psychiatrist or psychologist has been helpful in improving the quality of counseling done by ministers, but it has also been one of the temptations which has led the pastor away from the task of establishing his own identity. If it is a "pastor" who is counseling, then how much counseling he should do and what kind of counseling should be determined primarily by the nature and purpose of his ministry in the situation in which he finds himself.

The nature and purpose of a man's ministry must in the long run be determined by each man for himself as he comes to know who he is before God and what he has to offer to God and man as he seeks to serve the Church of Jesus Christ. But a man's struggles with his own identity must involve serious study of the historic identity of the Christian pastor and, especially, study of the purposes of God for the ministry as they can be seen through biblical, theological, and historical disciplines. Before questions about pastoral counseling can be answered, then, prior questions about a normative view of the pastoral role must be answered.

The writer is struggling with the development of such a normative

view of the ministry, and this struggle is only in its preliminary stages; but some tentative formulations may be helpful as we seek to look at pastoral counseling. The following assumptions concerning the identity of the pastor can be stated, but not developed except as they may have implications for pastoral counseling:

1. The pastor is first of all a unique person with a unique combination of abilities, energies, training, and experience. He has his own unique identity and his ministry is not *his* ministry until he has accepted his identity as fully as he can and found ways in which he can express this identity in every area of pastoral work. In addition to his own experience as a person he has, hopefully, his own unique experience as a Christian to bring to his pastoral task.

2. The pastor is one who seeks to continue in his own life the ministry of Christ. Jesus' ministry was a unique expression of his own personality, but it took certain forms—such as preaching, teaching, healing, and organizing—and had a certain content. The form and content of Jesus' ministry has been continued in various ways in the Christian Church through the centuries. In relation to counseling we would be particularly concerned with the healing and teaching aspects of Jesus' ministry, and would see counseling as one of the contemporary efforts to continue these dimensions of the ministry, particularly the healing dimension.

3. The pastor is a representative of God to his people. Ideally, in the Christian Church he is a representative of a Christlike God. Actually he represents whatever kind of god he knows in his own experience, and to his people he represents the kinds of gods they have known in their experience. One important aspect of his task in every area of his work, including counseling, is to clarify for himself and his people the kind of God he is trying to represent. (This has important implications for the quality of all his pastoral relationships, and particularly for the quality of his counseling relationships.)

4. The pastor is a chosen representative of the Christian community. The means of his being chosen vary from denomination to denomination, but in most Protestant groups "ordination" represents a combination of divine "call" and human election and a similar combination of divine and human authority conveyed through ordination. The pastor represents the Christian community to its own members and to those who are not members. He also represents his own particular community before God. Before men he represents both the ideal Christian community and the actual local parish of which he is pastor. Part of his task is to help his people clarify the difference between the ideal community which is always in the process of becoming (although in a sense it "has come" in the relations of Christ and his followers) and the actual community which now is. The pastor seeks to be a representative of both communities, not only in theory but also in practice, communicating through his own interpersonal relationships something of the quality of the ideal com-

munity and helping the actual community to find ways of becoming more fully the ideal. This concept has many implications for his counseling with individuals and especially his counseling, or other relationships, with small groups.

5. The previous point suggests that the pastor is not only a chosen representative of the Christian community, but that he is also a chosen leader of the community. His task as leader can be defined only as the nature and purposes of the Christian Church are defined, but the "organizing" and "directing" dimensions of his task are very important if he is to be an effective leader of his community. Church administration is more than a necessary evil, it is a significant aspect of the total redemptive opportunity of the pastor. We shall discuss in more detail later how the pastor's task of community building is related to his counseling role.

6. The pastor is one who has authority which is both uniquely his as an individual and commonly his as a chosen representative and leader of the Christian community. His authority comes first from his own experience as a human being and as a Christian. From this experience should come his understanding of other persons and commitment to and identification with the purposes and character of the Christlike God. As pastor, the authority most needed for his pastoral tasks is the authority of compassion which comes from his participation in God's concern for men and from his own abilities to empathize with the needs of others. His compassion, however, if it is to participate in the processes of redemption, must also be informed by and bear witness to the purposes of God as they are interpreted in a Christian framework of meaning and value. The pastor has behind him the authority of the Bible and the Church and the ethical and moral values to which this authority points. As pastor he needs to be able to help the individual and the congregation to understand the Christian meaning of the judgment within their own experience and to face this judgment in the context of compassionate relationships to God, the pastor, and the Christian community. The authority to preach the Word of God and to administer the sacraments combines both the word of judgment and the word of mercy in the total communication of God's reconciling activity in Jesus Christ. The authority of judgment and the authority of mercy are inseparably related in the redemptive role of the pastor. The implications of this concept for pastoral counseling are many, but they cannot be indicated in detail here.

The understanding of the identity of the pastor is inseparable, as we have seen, from an understanding of the nature and purpose of the Church. We turn now to a brief discussion of the Church and the implications of its purposes for pastoral counseling.

III

The Church is ideally "the body of Christ," the extension of the Incarnation. It exists to continue the ministry of Christ—the ministry of

reconciliation between God and man, man and man, and man with himself. Its purpose is to promote the growth of the individual and society in love toward God, neighbor, and self, and the creative development of God's world.

The ongoing Church has a two-fold responsibility toward persons—to nurture the "flock" that they might grow in the dimensions of Christian love (toward sanctification) and to seek the "lost" that they might come into the "fold" (experience reconciliation with God and man—justification) and begin more fully the life of Christian growth within the "flock."

The nurturing task of the Church requires understanding of the nature of human growth and the development of the kinds of relationships in which growth in Christian love is possible. To the writer this means that the Church must seek to develop those kinds of group life which are most conducive to growth in love at various stages of life, understanding and undergirding the family as the most important group for certain stages of life and supplementing the family with Church-sponsored groups which can promote growth in all areas and stages of Christian life.

Central, of course, to the life of the Church is the community of faith which finds expression in worship and service; but there are many relatively unexplored aspects of group life which the Church can use. The Church as a "caring" community needs to learn how to organize, train, and supervise the persons who have abilities which can be helpful in the care of the aged, the sick, and shut-in, the expectant parent, the bereaved, the stranger, etc. The Church as a "praying" community needs to learn more effectively how its members can pray for each other. The Church as a "witnessing" community needs to learn how those who are committed to the Christian life can be trained and supported in their efforts to be Christian in their daily work and their day-to-day relationships. The Church as a "serving" community needs to learn to help committed persons translate Christian principles into social attitudes and action which can meet the real needs of the secular communities. There are many opportunities for the Church to organize forms of group life which will make for growth in love, but basic to all of these is the quality of the relationships which are established within the groups as they seek to accomplish their tasks. No group can show forth the mark of the Church unless its members are growing in their ability to understand, accept, and support each other—"by this all men will know that you are my disciples, if you have love for one another."⁴

By means of its various forms of group life and its undergirding of the family the Church can offer the resources of its fellowship to promote growth in love. It has also to offer to individuals and groups the resources of its worship, its historic faith, the inspiration of the Bible, the sacra-

⁴John 13:35.

ments, and the life of prayer. These resources are to be offered as effectively as possible to promote growth, but there are always those who for one reason or another are not ready or able to make use of these resources. They are "lost" in the sense that they cannot find their way into the "fold" to feed on the "green pastures" with the rest of the flock. They are wandering in the wilderness of their own crises, doubts, and confusions. The Church through its pastor and programs of lay visitation seeks to reach out to these. It also opens the door to counseling resources for those who recognize their need and want to ask for help. The path to counseling may be prepared by the pastor through his calling and preaching and teaching ministry or it may be prepared by others who have experienced help through counseling, or a person may choose that path on his own, reaching out almost blindly, for some kind of help.

With those who come for counseling, the task of the minister should be informed by his view of the Church and the ministry. If he follows the general outline which has been sketched here, he will see the Church and the ministry as devoted primarily to the development of those resources for growth which are the peculiar gifts of God to His people—such as worship, faith, the sacraments, prayer, the Bible, and individual and group forms of the reconciled life. His task, then, with the person who cannot make use of these resources in a way which leads to growth is to help that person overcome the barriers between himself and God and the resources that God has given for growth. Counseling may be one means of helping a person to overcome the barriers, and the pastor should counsel within the limits of the time available to him from his other tasks. His counseling, however, should be focused primarily on the present relationships (wife, children, co-workers, church groups, God, etc.) which are troubling his counselees; and the counselee who does not show improvement in these relationships within a reasonable length of time (eight to ten counseling sessions, as a "rule of thumb"), should be carefully considered for referral to a more intensive form of counseling. With some experience, the pastor may be able to decide in one or two counseling sessions which persons can benefit from short-term counseling oriented toward present relationships and which persons will need referral to a professional counselor. He will try to make use of his counseling time, then, to meet the needs of the first group of persons himself and to help the second group to accept an effective referral.

It is an unrealistic ideal, however, that the pastor should be able to refer all persons whom he cannot help himself in counseling. Referral may be difficult or impossible for many persons whose problems are too severe or too chronic to show much change in pastoral counseling. But the pastor should not give up too easily on the possibility of referral. He should do what he can in "referral-oriented" counseling to help a person who needs referral to work through unrealistic "resistances." He should find out all that he can about the treatment resources of his area in order that his own

ignorance or uncertainties may not prevent a person from getting needed help. When referral is clearly out of the question, however, the pastor has a continuing responsibility to be the pastor of the troubled person. His experience may tell him that regular pastoral counseling interviews with this person will not be of value for the person and may be an unwise use of his own time. With such a person his counseling efforts may then be directed toward establishing and maintaining a "supportive" relationship. There are many forms of such relationships, but, in general, the pastor will seek to let his troubled parishioner know that he is interested in him and his problems and that he is available for help. The pastor may not schedule regular interviews, but he will seek to "keep in touch" with the parishioner and to make available to him the supportive resources of faith, the Bible, prayer, and the sacraments, as they are appropriate. The pastor also will try to encourage the parishioner to make use of the supportive resources of the Church—worship, religious education, church organizations, and activities, small groups, etc.—as these are relevant to the parishioner's situation. The purpose of such supportive counseling (or pastoral care) is to help a deeply or chronically troubled person to establish and maintain as good an adjustment as possible to a difficult situation (assuming that more basic help is not a real possibility). There are, of course, some severely disturbed persons who are potentially dangerous to themselves or others and need hospitalization. Once the pastor has determined (with psychiatric consultation when possible) that a person needs hospitalization, it is his responsibility to work with the family to effect such hospitalization, seeking at the same time to maintain a supportive relationship with the disturbed person.

IV

Three types of pastoral counseling emerge from the previous discussion as "normative" for the pastor in the light of the views of the ministry and the Church which have been sketched earlier. These types of counseling may be labeled as (1) short-term counseling oriented toward present relationships, (2) referral-oriented counseling, (3) and supportive counseling. It is difficult to illustrate these different forms of pastoral counseling because the decisions as to which type of counseling is appropriate for persons seeking help depend upon many subtle differences in the persons and their situations. The general outlines of the three forms of counseling can be suggested, however, by "cases" based on counseling experience.

1. *Short-term counseling oriented toward present relationships:* Mrs. A., who is an active Church member, comes to her pastor to talk about problems in her marriage. The pastor observes that she has some deep personality problems but that she is primarily concerned about difficulties which have arisen in the interaction between herself and her husband. The pastor has several interviews with Mrs. A. in which she expresses some

of her feelings about the marriage and, with the pastor's help, attempts some clarification of her role expectations in the marriage. The pastor also has two interviews with Mr. A. in which his role in the marriage is discussed.⁵ Mrs. A. then reports improvement in the total home situation and, after some consolidation of the insights and new relationship patterns which have emerged during the period of the interviews, the formal counseling is terminated. The pastor continues to keep in touch with Mrs. A. and her husband through his normal pastoral contacts, and the A.'s make use of the regular resources of the Church to deepen their commitments and strengthen their efforts to grow as a family.

2. *Referral-oriented counseling*: Mrs. B. is separated from her husband and comes for help in making up her mind about her marriage. Her active relationship to the Church is one of the things which raises questions in her mind about divorce. Early in the interviews with Mrs. B., however, the pastor learns that she does not really want to resolve her questions about her marriage until she has first resolved some deeper questions about herself. As this becomes increasingly apparent, the pastor talks with Mrs. B. about the kind of counseling which would be appropriate to help her work through these deeper questions. Together they reach an agreement about referral, and the pastor helps Mrs. B. to establish a relationship with a competent psychotherapist. Mrs. B. continues to be active in the Church, and the pastor maintains his ongoing pastoral relationship with her on a non-counseling basis; however, he lets her know that he is ready to talk with her further when she is ready to discuss the religious questions related to her marriage and her life in the future.

3. *Supportive counseling*: Mr. C. has no active relationship with a Church, but he comes to the pastor because a friend has suggested his coming. He brings to the pastor his problems with his wife, who has been hospitalized several times for mental illness. In a few scheduled interviews the pastor talks with Mr. C. about the family situation and Mr. C.'s responsibilities for his wife and children. Mr. C. seems to have a realistic view of his problems but needs some encouragement in carrying out his responsibilities. He also would like to feel that someone else is sharing his concern about his wife. The pastor agrees to try to visit Mrs. C. about once a month on a friendly, pastoral basis. He also suggests that Mr. C. call him from time to time to let him know how things are going, but no further interviews are scheduled except as Mr. C. feels that "things are piling up" on him or a crisis arises in the family. The pastor informs Mr. C. of the resources of the Church which are available to him and his family, but leaves Mr. C. free to make his own decision about making use of such resources.

These three "cases" may communicate some of the meaning of the three forms of pastoral counseling which have been described as "norma-

⁵See Charles Stewart: *The Minister as Marriage Counselor*; Abingdon, New York, 1961, for discussion of role-oriented marriage counseling.

tive" for the pastor. A fourth form of counseling, that is, long-term "depth" counseling, may be appropriate if the pastor can make use of adequate records and competent supervision, in order to avoid the dangers of such counseling for himself and his counselees and to increase his own effectiveness in his counseling relationships. Such long-term counseling should be seen, however, as an exception to the general "norms" for pastoral counseling to be undertaken for purposes of study and training. Such counseling should not be part of the general practice of the parish minister.

The responsibility of the Church for the healing of sick persons may be considered to include a responsibility for intensive psychotherapy, along with the provision of other resources of healing, but the view of Church and ministry presented here suggests that primary responsibility for psychotherapy under Church auspices should be in the hands of professional counselors who see their counseling as part of the total caring ministry of the Church. Church-related clinics or counseling centers may include some ministers on their staffs in order to give them training oriented toward the kinds of counseling they need to do in the parish, but such clinics or counseling centers should not exist to offer "second-rate" counseling by ministers when counseling by more adequately trained counselors is available. The primary context of the healing ministry of the Church should be seen as the parish rather than the artificially created pastoral counseling center.

V

It is hoped that the three "normative" forms of pastoral counseling suggested here are relevant and realistic for life as it actually is in the parish. They do not, however, do away with the need for careful training of the minister in pastoral counseling. Experience with the three "normative" forms of counseling indicates that the pastor needs to develop insights and skills appropriate for the following tasks:

1. To determine as quickly as possible which persons, of the ones who come to him for assistance, can be helped by the kind of counseling he can offer in the time he has available.
2. To counsel as effectively as he can with persons who need short-term counseling oriented toward present relationships.
3. To accomplish appropriate referrals with persons who need intensive long-term counseling or psychotherapy.
4. To establish supportive relationships with all persons who need them and who cannot accept or make use of a deeper level of counseling.
5. To help accomplish hospitalization for persons who cannot safely be cared for by the resources of the normal community.

The diagnostic and counseling skills and the understanding of com-

munity resources and interprofessional cooperation needed to accomplish these tasks are not easily learned. Classroom courses in pastoral counseling and pastoral care, clinical pastoral education, and training in counseling centers can all be important in the training of the clergyman for these "normative" tasks.

Conclusion

Pastoral counseling is an important and legitimate dimension of the pastor's total ministry to persons. The pastoral counseling movement has had some of the elements of a "fad" and it has reflected in some ways the identity conflicts in the Protestant ministry, but it has also helped to recall the Protestant Church to the healing dimensions of historic Christianity. Pastoral counseling needs to be seen in its proper perspective in the total work of pastor and Church, and this article is but one effort to establish such perspective. Many more such efforts are needed.

The point of view represented here is that the counseling done by ministers is similar in many ways to the counseling done by other professions, as long as it is the counseling itself which is the focus of attention. The quality of counseling done by ministers, like the quality of counseling done by other professions, is determined more by the personal maturity and the training and experience of the counselor than by professional identity. The understanding of the unique nature, functions, and limits of pastoral counseling must, at least partly, be derived from understanding of the identity of the pastor as he sees himself and his historic role in the Christian Church. Six aspects of the identity of the pastor were summarized and related briefly to a concept of the nature and purpose of the Church. The Church's responsibility to promote the growth of individuals and society in Christian life was emphasized, and counseling was viewed as a means of helping persons to make use of the unique resources for such growth available within the Christian community. Three "normative" forms of pastoral counseling, consistent with the view of the pastor's identity, were presented and illustrated.

A THEOLOGICAL PERSPECTIVE ON SEXUAL MORALITY AND COUNSELING

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One of the more urgent and universal areas of personal and social morality is that of sexual morality. There is no person for whom ethical questions of sexual behavior do not arise; there is no pastor or counselor who, at one time or another, in one way or another, has not been drawn into these questions as they directly relate to the life of another. Approaches to these questions may be many. They may be sociological, physiological, or psychological. Indeed, these are characteristic approaches of many who would attempt to deal with questions of sexual morality. There is no denying the fact that sexual morality has sociological, physiological, and psychological aspects. But insofar as sexual activity implicitly involves the total person in his relationship with another, it is moral in character. The moral implications of sexual life and behavior are, however, not just one aspect or dimension of the person alongside the sociological or physiological, but are antecedent to it just as the total person is antecedent to any aspect or dimension of that person, whether it be the psychological or physiological. But the moral questions concerning sex and sexual behavior in men and women and the societies they make up are not the ultimate questions that can be raised about this aspect of the total life of mankind. Morality, which is correlated with action, must find its basis in theology, which is correlated with being. Questions of sexual morality, therefore, cannot be met primarily on psychological or physiological grounds (however valid they may be in their proper place), nor even on the grounds of codified moral principles, but fundamentally on theological grounds. Sex and sexual behavior are rooted in persons and what the person is is reflected in and manifested through questions of sexual morality. They are, thus, ultimately religious and theological in character. A theological perspective on sexual morality and counseling needs, then, to be considered in the light of a theological understanding of the nature of sex and sexual differentiation itself.

In order to begin the task of formulating some theological understanding of sex and sexual differentiation, let us begin with the creation narratives in the book of Genesis. Succinctly and concisely one account says, "So God created man in his own image; in the image of God he created him; he created both male and female."¹ Here we note that a dis-

¹Genesis 1:27 ("An American Translation" by J. M. P. Smith).

inction is made between man as such and "male and female." The act of creation, mythologically recounted here, distinguishes between the generic and the specific. Man, in the generic sense, is created but in apposition to him mention is made of male and female. The specificity of sexual differentiation is taken into account and this differentiation is proclaimed to be of divine creative act.

In the other creation narrative, which is more elaborate than the other and employs a dramatic imagination in telling its story, we read,

Then the Lord God had a trance fall upon the man; and when he had gone to sleep, he took one of his ribs, closing up its place with flesh. The rib which he took from the man the Lord God built up into a woman, and brought her to the man, whereupon the man said,

'This at last is bone of my bone,

And flesh of my flesh;

She shall be called woman,

For from man was she taken.'

(That is why a man leaves his father and mother, and clings to his wife, so that they form one flesh.)²

This narrative is more ample; it abounds in imaginative description; it develops dramatic detail. But fundamentally it witnesses to the same basic truth to which the other account points. They both recognize the difference between generic man and specific male and female and that the creative activity of God embraces both.

In addition to this basic point which undergirds all that might be said by way of developing a theological perspective on the question of sex, much more can be seen in (or read into) the creative narratives. Despite the richness of the narrative which may bear fruit in a number of points to be made, we shall confine ourselves to four observations to be drawn from the creation stories. First of all, we can observe that personality is rooted in the individual male and the individual female. Each is an individual person; each is a center of self-hood. The concrete modes of Hebraic thought could do no other than to see each individual as a person in his own right. Personhood resides by divine creative activity in each male and each female. A man and a woman do not share parts of some common, shared personhood; each is a person in his own being and in his own right. Individuality and personality, thus, in this sense coincide and are coterminous. While personhood involves far more than mere numerical identity, personal identity and selfhood cannot be seen apart from the individual himself. Despite the distinction that is made between generic man and specific male and female, especially in Genesis 1:27, there is nothing in the creation narratives to suggest that personhood and selfhood fundamentally reside in generic man and that each male or female becomes a person only as one is completed by the other. On the contrary, despite the fact that woman is called that because she is "taken

²Genesis 2:21-24 ("An American Translation").

from" (Gen. 2:23), she is given her own personal identity. So the individual person, male or female, is himself the center of his own personhood.

We may also note in this connection that while personhood is correlated with each man or woman in that each is the center of his own personhood, the fact of personhood is not determined by sex or sexual differentiation. That is, the personhood of a man does not differ in its essential nature from that of a woman however much a man may differ from a woman by virtue of their sexual differences.

Each person is sexually differentiated; he is either male or female. Sexual differentiation may be seen, it is true, as a continuous spectrum, ranging from complete masculinity at one end to complete femininity at the other, with middle bands composed of blends of masculinity and femininity in varying proportions. Each person may be measured in terms of his masculinity or her femininity and be placed at some point on the scale of the spectrum. But the difference between being a male and being masculine must be taken into account. The fact that one male is more masculine than another does not make him more male than another. Nor does the degree of femininity of a woman make her more or less a female. Save for very rare exceptions, each person can be classified as either male or female. The second point to be observed, then, is that with the exception of those very rare instances of true hermaphrodites (which exception may serve to establish the point) each person is sexually differentiated as either male or female.

The third point follows from the previous two. Although each person is a person in himself, whether he be sexually differentiated into male or female, he is made whole in terms of an individual of the opposite sex. Each man or each woman is a person in himself, but his knowledge of himself as a male or a female person is capable of being completed only as he is able to see himself in contrast—and in likeness—to a person of the opposite sex. At the very least, the recognition of the physical structures of the male *in their masculine significance* can be had only in contradistinction to the feminine significance of the female physical structure. In the reciprocal activity of mutual comparison and contrast, the masculine or feminine structures are recognized as being different. And out of this issues some deeper knowledge of one's own maleness or femaleness. The recognition of sexual differentiation is possible only because there is this differentiation, and the understanding of one's own sexual identity issues from this. While this refers only to the superficial anatomical differences between male and female, the same principle applies to the deeper psychic and emotional dimensions of human beings in their sexual differentiation. In the almost infinitely varied possibilities of interrelationships between persons of either the same sex or different sexes, there is in principle always the possibility of being made "more whole" by another. Confining ourselves to heterosexual relationships, the emotional and psychic aspects of a person of one sex are defined and given a sexual identity by

a person of the opposite sex. In this he is helped to become whole. Materially the personhood of one person does not differ from that of another. It is, however, in relationships with other persons that the formal definition of one's own personhood is achieved. In short, one becomes a person in encounters with other persons. The formal sexual identity of personhood, therefore, is achieved through relationships with those of the opposite sex. A man is rendered capable of knowing what it is to be a man; he gains—and just as much, is given—sexual self-knowledge, whether this be positive or negative, in his relationship with women. And, conversely, women can come to know what they are as women in their relationships with men. All of this is to know and understand with one's total being what it is to be of a particular sex and what this truly means. In this one moves toward wholeness.

This movement toward wholeness is creative. This leads to the fourth point, which is that sexual relationships, but more importantly sexual union, is basically creative. Not only is each partner made whole in his relationship with the other, but in the sex act the two, each of whom is being made whole in his own right, find a unity together. It has already been seen how fruitful relationships with those of the other sex offer a heightened understanding of one's own sexual nature. This is creative insofar as each individual is concerned. Insofar as he gains and is given deeper knowledge, he is being created. In the sex act itself, the possibility of further deepened knowledge of one's own sexual identity is opened up. Although the *full* meaning of personhood and one's own sexual nature is known only to God, nevertheless so far as human understanding is concerned, the depths of knowledge and understanding of one's own sexual nature are capable of being opened up more in the intimacies of sexual union than in any other way. Here, there is creativity; one's awareness of his own sexual, and hence personal, nature is created. And the more the involvement of the total person in all his dimensions, the greater is the creative possibility. The potentiality of sex is actualized to some degree in sexual union and to the same degree there is creative activity.

In addition to this aspect of creativity, however, sexual union brings about and creates a unity between two persons. The "J" creation narrative in Genesis speaks of this as being made "one flesh" (Gen. 2:24). D. S. Bailey³ uses the expression "henosis" (oneness) with reference to this unity, while N. Berdyaev⁴ speaks of ontological union through sex in the context of love. Through physical union, there is an experience of psychic unity, a common sharing of depth of emotions, however fleeting. This psychological unity in itself is an expression of a profound unity which perhaps can only be called ontological. The two, indeed, become

³D. S. Bailey: *The Mystery of Love and Marriage*; Harpers, New York, 1952, *passim*.

⁴N. Berdyaev: *The Destiny of Man*; Geoffrey Bles, London, 1954, pp. 232 ff.

one. This ontological unity is capable of expressing itself in the creation of a new person through the union of sperm and ovum. This coming into being of a new individual through sexual union is in itself a creative act, but it is simultaneously also a witness to the unity of male and female achieved in the sexual union itself, which at the same time preserves self-identity and individuality. This "henotic" unity of male and female, however, stands in its own right as a real unity of persons whether or not it issues in the conception and birth of a child. The creative union of sperm and ovum issuing in the creation of a new person who previously did not exist is witness to the fact that there has already been to some degree a unity between two persons sexually differentiated, but who in coition find knowledge of their sexual identities and a real unity of being in and through each other. Thus, sexual union is creative with respect to each of the partners in their individual identities and to both of them together. Such colloquial expressions as "the other half" or "the better half" in their idiomatic wisdom may well point to the fundamental, if not complete, ontological unity to be found among married couples.

These are some of the observations that might be made on the basis of the Genesis account of creation. Some of the distinctive elements in this Biblical understanding of sexuality may be amplified by putting it alongside one of the more familiar non-Christian myths concerning sexuality. In the *Symposium*, through words ascribed to Aristophanes, Plato speaks of man (anthrōpos, a human being, or generic man) as having originally been "man-woman," who was "a unity in form no less than name, composed of both sexes and sharing equally in male and female."⁵ Each such "person" had two faces, though one head. The members were double in number though the body was one. The strength and vigor of these androgynous "persons" led to a conspiracy against the gods. In order to punish the insolence and disobedience of these "men," Zeus split them in two, each half being filled with unfulfilled desires for union with its original counterpart. Sexual life, therefore, is a constant search for one's original "other half." Satisfaction and restoration to original wholeness is dependent on finding that one from whom one was primevally separated.

In commenting on the profound difference between the Biblical myth and this Platonic myth, Otto Piper makes the valid point that the latter depends on the notion that there is a pre-existent unity of two particular persons whereas the former makes no such assumption. "The Platonic myth . . . depends upon the theory of a pre-existent individual unity of two persons . . . The Bible holds no such theory of a pre-existent affinity between individuals. It speaks only of the constant affinity of the sexes in general."⁶ This difference may be put in another way. In Plato, sexual

⁵*Symposium* 190E.

⁶Otto Piper: *The Christian Interpretation of Sex*; Scribner's, New York, 1941, p. 41.

desire and sexual union are instrumental in finding one's *original* partner and thus being *restored* to an *original* unity with that person. In contrast to this, in the Judaeo-Christian tradition, sexual desire and union are *creative* in establishing a unity between male and female. Something new is created; it is not simply a matter of restoration to an original unity.

In addition to this point, at least one further significant difference may be seen between the Platonic and Biblical points of view. In Plato we note that sexual differentiation follows the self-assertive disobedience. It is in consequence of the punishment decreed by Zeus for this disobedience that men and women as sexually differentiated individuals come into being. Moreover, Zeus' act of separating man from woman is itself punitive. The sin of trying to become as gods precedes sexual differentiation and this differentiation is a punishment for this sin. In almost direct opposition to this, the Biblical account states that sexual differentiation is a fact of creation. The difference between man and woman is a created difference; it is not the result of divine punishment visited upon man for some primeval offense against God. Man and woman are distinct and each has his own individuality *before* the primeval sin so that sexual differentiation is a fact of creation and not the result of punishment. Hence, for the Judaeo-Christian tradition, sexual differentiation in itself is good because it is created by God. If there is shame connected with this, if there remain unfulfilled longings because of sex, if there is travail and pain, strife and distortion in connection with sex, it is not because sex itself is sinful but because the person himself is. Sex may be a means whereby human sin manifests itself overtly, but this is simply another instance of the way in which man uses the manifold aspects of creation as means of expressing his sinful condition. The creative and the created nature of sex and sexual differences give them dignity and goodness.

While sexual differentiation is to be found in most forms of life, our exclusive concern has been with its human form. But precisely because of this fact, the question of sex must necessarily involve other dimensions than the biological and physiological. It would be stupid, indeed, to deal with sex apart from its physical aspect, for man is physical. But it would be equally wrong to limit human sexuality to the physical, for man is also a spiritual animal. Through his physical nature he is spiritual; because of his spiritual nature, the physical nature of man receives its enhanced and transcendent significance.

For this reason, sexuality in man is closely linked with love. There is a tendency, perhaps more pronounced today than in other periods of history, to confuse sex and love, if not to identify them completely. "Sexual impulses" or "sexual desires" and "love" are frequently made virtually synonymous. This tendency toward identification of love and sex is, in itself, an example of the fallacy of reducing two distinguishables into one or the other of the two terms. In this case, sex and love tend to be made

coterminous, whichever of the two words may be used. But as is so often the case, the fallacy points to some truth. In the fallacy of totally identifying the two distinguishable realities of sex and love, there is the recognition of a close alliance between the two. Sex and love cannot be completely separated from each other any more than they can be totally identified one with the other. Sexual love may be distinguished from a-sexual love, but these two are not different kinds of love but different ways in which it receives expression. Materially the two are the same.

There is no plurality of loves. Love may receive expression in several ways, each appropriate to the relationship which it creates and in which it is seen (e.g., man-wife, parent-child, friend-friend, man-God), but these are but the several appropriate expressions of one love.

The intimate alliance between sex and love finds its basis in the fact that both find their root in the "self," that personal reality which enables the person to see his own identity as distinguished from the identities of others. Sexual impulses and desires are not felt by the body or the flesh. They are not felt by the sex organs, primary or secondary. They may, it is true, have some origins in biochemical and endocrinal functions, but they do not become desire or drives until they are felt by the "self." They are active expressions of the self; they are the "self" manifesting itself in a particular way. The "person" in his "self-hood," not merely certain of his bodily organs, is reaching out and expressing itself through his total nature as it is defined by his particular sex.

Similarly, love involves the "self." Initially, it may be no more than an emotion which is "felt." If it remains an emotion, it dies; but if it is to grow it must express itself in a relationship between "selves." In the "feeling" of love, one is asserting the value that another has for himself. This goes beyond a "value judgment" which is a rational, evaluative response to a point where the affective as well as the rational dimensions of life are called into play. But the assertion of value at this point is "detached." The lover and the beloved are not related as persons. For the lover the beloved is yet a set of "values" which is detached from the person of the beloved. Regarding "feeling," Martin Buber says, "(it) is at best only an indication of the fact that the being of man is about to unite and become whole, and in other cases it is an illusion of becoming a whole without its being actually effected."⁷ This love, initially expressed as feeling, however, drives through the "feeling" stage to a relationship with the "person" of the beloved so that it either claims the other for itself or gives itself to the other. A personal relationship of claiming and being claimed is, thus, established. In the usual situation, we find that it is a mixture of both in varying proportions. Love thus originates in feeling, is expressed in relationship, and moves toward fulfillment in henosis. In love isolation is overcome and the self is established. "In the feeling of

⁷M. Buber: *Two Types of Faith*; Harper Torchbooks, New York, 1961, p. 8.

love, according to its fundamental meaning, we assert the unconditional significance of another individuality, and by so doing we assert also the unconditional significance of our own."⁸

The expression of love, as distinguished from the "feeling" of love, requires constant expression. It is not a condition or a state, once achieved, which magically and mysteriously perpetuates itself. It is not a state into which one falls and, having once fallen, remains. Once the "henotic" relationship is established, there is a sense in which it persists. But in another sense, it needs constant re-affirmation, without which the relationship is rendered null and void. It becomes an empty shell, devoid of life. The "henotic" relationship toward which the personal relationship of love drives is not a static condition but a dynamic state. It is not achieved once for all but requires constant affirmation and re-establishment. The unity implicit in love can be kept a living unity only by the repeated act of one "self" claiming and being claimed by the other. The "I" is completed by the "Thou" in the act of love, just as the "Thou" is completed by the "I." The act of love, the mutual reaching out of two "selves," establishes the state of love. Without the act there cannot be the state.

Vladimir Solovyev says,

True love is that which not only affirms in subjective feeling the unconditional significance of human individuality in another and in oneself, but also justifies this unconditional significance in actuality, effectively rescues us from the inevitableness of death and fills out our existence with an absolute content.⁹

Despite the prevailing tendency to identify and confuse sex and love, symptomatically expressed in the Hollywood axiom that the sexy is the lovable, there is nevertheless, as we have noted, a very close relationship between the two. Sex and love are very much related to each other. The theological norm for sexual morality is to be found in the coordination of sex and love in terms of the sexual differentiation to be found in life. Concerning this, three things can be said. First, the sexual union which can be effected by virtue of sexual differentiation is given positive significance by virtue of love. Sexual union devoid of the element of love is no more than the affirmation of sexual differentiation and leads only to the knowledge of the differences itself. No real personal union is achieved; there is only physical concomitance and attendant sensations which are essentially physical in nature. Conversely, sexual union is one means by which love can be actualized—this would be the proper meaning of sexual love—and a henotic relationship between two individuals created. The love which exists between two persons receives concrete expression; it receives specific expression and is thus a means whereby on the one hand love is enabled to interpret the less specific relationship between the two, and on the other hand creates and deepens the henotic relationship. To

⁸V. Solovyev: *The Meaning of Love*; Geoffrey Bles, London, 1945, p. 41.

⁹*Ibid.*, p. 44.

cite an example, sexual union which has procreation as its sole purpose and is thereby separated from love by definition is in effect not really capable of receiving full and positive significance. With typical pungency, Berdyaev says, "A morality based upon the consciousness of the dignity of the spirit and of personality must pronounce immoral a union the sole purpose of which is procreation. This is transferring the principle of cattle-breeding to human relations."¹⁰

Secondly, in sexual union a knowledge of one's own sexual nature is achieved. As a matter of objective, factual description a person's masculinity or femininity can be known in isolation from another person of the opposite sex. But the existential knowledge of one's *own* sexual nature from within that nature is possible only in relationship to another who is sexually differentiated from one's own self. Masculinity (or femininity) as factual description is only an objectified abstraction which is devoid of any real existential content. Masculinity is only potentially real so long as it is simply seen in terms of individual males. Strength, aggressiveness, and other physical or physiological characteristics associated with the male sex may be known but the essential fact of male sexuality remains only potentially knowable until it is actualized in a sexual union which is the expression of love. Existential or inner awareness and knowledge of what it is to be a man (or a woman) depends on what really helps to define maleness (or femaleness), viz., a person of the opposite sex. By himself a person cannot know this; he remains incomplete. But in the ontological unity of sexual union the possibility of this knowledge is opened up and to varying degrees actualized. Knowledge, as Tillich puts it, is always a matter of participating to some degree in the being of what is known. Sexual union is a participation in the being of another. It is not surprising that the great mystics should have been forced to resort to sexual imagery in order to recount their mystical experiences of participating in the life of divine Reality. It is also worth noting the scriptural use of the expression, "to know a woman (or a man)," by which sexual intercourse is signified. There is implied here a depth of insight which is lacking in another familiar Biblical expression, "to lie with (a woman)." The former suggests participation of the one in another's being; the latter simply suggests physical proximity. In sexual union there is a knowledge not only of the other person, particularly in his sexual nature, but also of one's own self as man or woman. And just as one knows the other, he is also known. In the coming together of a man and a woman, therefore, each knows the other; each is known by the other; and each knows himself, Otto Piper expresses this by saying, "The sex attraction which primarily brings to consciousness only sex interdependence is interpreted by sexual intercourse into an inner secret, the fact that each is mutually empowered by the other to attain a stage of reality, in which the nature of each reaches completion."¹¹

¹⁰*Op. cit.*, p. 240.

¹¹*Op. cit.*, pp. 60f.

In consequence of what has just been said, then, the third point may be made. This is that the full realization of this knowledge of the other and of the self is not possible apart from the fact of love, which is the passion to consume as well as be consumed. In this movement of personality which seeks to participate in the being of others as well as to be participated in, the dynamic context and framework for the fulfillment of one's sexual nature is found. Love involves on the one hand a willingness to fulfill and on the other hand a willingness to be fulfilled. In this sense there are active and passive phases in love. This obtains for the female as well as for the male. With all due allowances for physiological and psychic differences between sexes, the point can still be made that love, as it actualizes and fulfills sexual nature and as it in turn is given concrete and specific expression in sexual relations, is simultaneously active and passive. It is not a matter of simple passivity for one partner and sheer activity for the other. On the contrary, each is both active and passive. In this each is fulfilled and each fulfills; each knows and each is known. Each, therefore, participates in the being of the other and a henotic relationship is established.

If love should be limited exclusively to a willingness to fulfill, even assuming that such would be within the reach of human beings, it becomes at the very least a-sexual love, or perhaps more correctly, love expressed in an a-sexual context. This expression of love is quite proper—indeed, it has been exalted in religious literature—but the mere fact that it is a-sexual removes it from the framework of the subject at hand. If, on the contrary, love is interpreted exclusively as a “willingness to be fulfilled,” in conjunction with the active will it becomes “a desire to be fulfilled” and receives concrete and overt expression as grasping lust. Love in its relationship to sex, therefore, must be seen as both active and passive, a balance between the willingness to fulfill and to be fulfilled.

Sex and love are by their very nature mutually coordinated. The former receives positive significance from the latter, which in turn is given a means of concrete expression by the former. The two isolated from each other leave both arid and sterile; the two indistinguishably identified with each other destroy the nature of both. As an author already quoted puts it, “The significance of the external acts or facts connected with love, which in themselves are nothing, is determined by their relation to what constitutes love itself and its work.”¹²

Such, then, is a brief statement of the theological basis for sexual morality. One important thing to note is that this morality is not rooted in an abstract legal structure. From the standpoint of Christian theology the norms for sexual behavior are to be found, not in a set of codified laws, but in the intended structure of reality which may be glimpsed even through the distortions and fallibilities of actual life. The word “sin,”

¹²V. Solovyev, *op. cit.*, p. 41.

particularly in view of its frequent legalistic use and understanding, may or may not have a proper place in counseling on matters of morality. Especially is it doubtful that the word "sin" should be injected into counseling on sexual morality in the face of the fact that in the popular mind there is such a close correlation established between "sex" and "sin," even to the point of virtual identification of the two. Nevertheless, even though the *word* itself may not be used, counseling and morality must be constantly aware of the *fact* of sin. By the *fact* of sin, the theologian means not so much the acts which convention or piety frowns upon but the situations, both personal and social, out of which the acts issue. Thus the distortions, fallibilities, and estrangements within a person and within society are the conditions which *are* sin and out of which acts of sin come. Morality is to be seen in terms of this broken structure of reality. For our purpose evidence of this brokenness may be seen in the two-fold tendencies to see on the one hand sex and love as being isolated from each other, or on the other to see them as being identical. Fundamentally, however, we see a contrast between what *is* and what *ought* to be, in which the "ought" is not simply a framework of legal codes but the fulfillment of life. Legal codes are not absolute in themselves but are one way of trying to show some kind of relationship between what is and what ought to be. Sexual morality, no less than any other kind of morality, must be regarded in this context.

It is perfectly obvious that no detailed examination of specific problems and areas of sexual morality is possible within the restricted limits of this essay. The important thing, however, is that no evaluation of sexual behavior and morality can be made by judging it against some blueprint of codified laws. No ultimately satisfactory theological approach to questions of morality, sexual or otherwise, can be arrived at in this way. The approach should be one of measuring what *is* over against the norm, always aware of conditioning factors, whether psychological, sociological, cultural, or whatever. But conditions remain just that; they are not ultimately determinative. It is crucially important that the norm for sexual morality not be reduced from a dynamically interpreted state of fulfilled love to an abstract set of moralistic laws which become absolute by virtue of the role that they are called upon to play. The net result of this would be to rob man of his intrinsic birthright, the right to become man without giving up the freedom which is his.

With this said, we quote again from Solovyev:

If in accordance with our principle, those sexual relations are abnormal in which the part is put in the place of the whole, then those people, who in this way or otherwise purchase a woman's body for the satisfaction of an emotional need, and by so doing separate body from soul, must be acknowledged abnormal in sexual relations, mental defectives, fetish-worshippers in love, or even worshippers of carrion.¹³

¹³*Ibid.*, p. 49.

The two lover elements—(man's) animal nature and the law of society—natural in their proper place, become contrary to nature, when they are kept apart from what is higher, and relied upon in place of it.¹⁴

In the former quotation, Solovyev's expression, "purchasing a woman's body," may be replaced by any kind of heterosexual or homosexual aberration. Any sexual activity which substitutes the part for the whole person, either in himself or in the "other," is a denial of the intended integrity both of himself and of the "other" in their personal as well as in their social dimension. This is destructive of the wholeness of the persons involved and also has destructive consequences for the social structure.

In the latter of the two quotations, we find a clue for measuring aberrations and deviations. In its reference to "nature," by which is meant the "ought" or the fulfillment of the wholeness of persons, there is the basis for sexual morality, and, indeed, for all morality. Morality in the sense that we have been using the word is to be distinguished from moralism, which is fundamentally an attitude that measures human behavior by legalistic abstractions.

From a theological point of view, therefore, all counseling must be within the framework of the situation dealt with. As a part of this situation there is the theological understanding of the situation itself. If what has been stated is the basic framework for sexual morality (at least as one theologian looks at it), then the counseling must be in terms of the realities and principles embodied therein. No application of abstract codes of moral behavior will suffice however much such codes may be guides in the mind of the counselor himself. The primary purpose of all counseling is redemptive in nature because the whole of life is the area for redemption. Counseling is one way in which the redemption of which the Christian faith speaks is concretely made manifest. This redemption strives toward a greater degree of wholeness. And this wholeness is precisely what lies at the heart of this theological evaluation of sex and love as the basis for sexual morality.

By way of illustrating this, let us consider the moral issues that arise in connection with birth control and contraception. If what has been said about sex and love is the framework for counseling on moral issues in contraception, the implicit questions about procreation must be dealt with in terms of the primary purpose of sex and love. Not all theologians agree about the place of procreation in sex and love. Some make it primary; others put it on an equal footing with complementarity, "henosis," and self-fulfillment; still others, without deprecating the place of the procreative function, make it subsidiary to sex and love rather than their solely determinative function. But whatever the particular theological understanding may be, the fact remains that when such questions arise they must be dealt with on the grounds of a theological understanding of the

¹⁴*Ibid.*

nature of sex and love. No abstract, preformulated code can be invoked from outside this framework.

To summarize, then, it is necessary only to indicate that sexual morality (and any kind of morality) from a theological perspective is basically an understanding of a particular dimension of human existence in the light of an appreciation of the wholeness of human existence. This is not possible apart from the fact of love which essentially seeks to promote this wholeness. Sex, therefore, cannot be isolated from love; but equally significantly the two cannot be identified and made coterminous. The task of counseling on matters of sexual morality is at heart redemptive, not judgmental. Abstract, codified rules of sexual behavior by their very nature can only be judgmental, however much the outward form of the rule may be affirmatively advisory. The fact that it is a rule makes it judgmental and condemnatory by implication. The counseling function must be carried on within the living framework of a theological understanding of the relation of sex and love. The fact that love is a part of the reality dealt with means that the application and invoking of legalistic codes of behavior contradicts that very situation that must be dealt with and within which the counseling takes place. The counselor thus is not a person who prescribes and proscribes. Rather, insofar as he is capable of it, he lives within the situation to effect some degree of greater wholeness. In this, he not only helps others to achieve greater wholeness but finds it himself.

VALUE CONCERNS IN PSYCHOTHERAPY

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A characteristic expression for describing the situation in life which confronts many people who seek counseling help today is found in the words: "I am caught." Carl G. Jung uses a similar expression to describe the typical problem of middle life,¹ but I believe it applies equally well to an even larger group. Caught in circumstances which they have not chosen, caught in relationships which have been forced upon them, caught in responsibilities they have not wanted to assume, these people seek help because of the conviction that they are unable, by themselves, to move out beyond the web of entanglements that seems to hold them fast.

Such is true of a young woman of about 32, mother of three children 7, 9, and 12 years of age, who seeks help because imminent divorce has thrown her into a deep depression. Her marriage has never been a happy one, but as the wife of a professional man she had found status in a society which tends to assign status through group identification.² With the indications clear that her husband is finished with her, that her marriage is a complete and final failure, she faces the prospect of being deprived of group status, of falling back on her own resources, a situation which frightens her and leads to her depression. Compelled to re-examine herself and her place in life, she faces, almost for the first time, a consideration of what her life is all about. Freed from the treadmill of the junior executive class, no longer required to keep up with the crowd, she nevertheless feels abandoned and lost in her new freedom.

To be sure, this young mother's predicament has been precipitated by the impending divorce; not everyone who seeks help can point to such a specific precipitating factor. Nevertheless, the re-examination of the personal system of values is typical of an increasing number of thoughtful, educated people who sense the possibility of finding more in life than they have discovered, and who seek counseling in an effort to delve beneath the dissatisfactions of a superficial adjustment to life.

Therapy Involves Values

It is extremely doubtful if such a woman, typical as she is of an

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¹C. G. Jung: *Modern Man in Search of a Soul*; Harcourt, Brace, New York, 1939, p. 70. Jung's words are: "I am stuck."

²Cf. William H. Whyte: *Organization Man*; Doubleday Anchor, New York, 1957.

increasing number that are seen in the counseling room, can ever be helped except in terms of a re-thinking of a system of values. Any theory of psychotherapy which dismisses values as being outside the true province of therapy will simply miss her needs. To be sure, in such cases all manner of repressed traumatic experiences can be uncovered. This woman's early family relationships give an almost classic picture of unresolved oedipal problems. Moreover, the defenses she has developed as mechanisms for handling personal relationships are full of unhealthy evasions and are almost guaranteed to produce neurotic relationships. She is quite ready, for example, to admit that she has used seductive ways with men in order to bolster her own shaky self-esteem and that she has never really seen men as persons to be respected. The problems involved here could be explained *ad infinitum*. It is a real question, however, if such delving into the past is really relevant to her current needs. Feeling caught in these patterns, the investigation of them tends only to confirm her sense of helplessness. Somehow she needs to be helped to believe that, regardless of what her past has been, her future can be different!

It is my conviction that the typical search for causal factors may often not only be irrelevant, but, even more, contraindicated. As in the case of this woman, the salient fact is that what she is asking for is help in taking a second long look, not at the past, but at where she is in life now. Unless she can find help in examining the values she believes are important both for her life now and for her future, she is not being met at the point of her immediate need, and the point of greatest receptivity is being overlooked. She feels caught, but she doesn't want to remain in such a condition. She is ready to discuss the meaning of her life, both as she sees it realistically and as she dares to anticipate its possibilities.

There is a growing body of evidence that supports the contention that the deterministic approach, popularized by psychoanalysis, simply does not work with many patients today. Edith Weisskopf-Joelson, a psychologist at Purdue University, postulates the interesting idea that, whereas the theories of Freud were especially effective in treating neuroses of the early part of this century (hysteria, obsessional-compulsive neuroses, phobias), the commonest symptoms today fall into none of these clear-cut categories but are characterized by a sense of meaninglessness,³ by a fuzziness about values, by what Viktor E. Frankl calls an "existential vacuum."⁴

That psychoanalysis is currently under strong attack is quite obvious.⁵ The disillusionment of our age with the possibility of the resolution of the problems of man through scientific cause-and-effect investigation has led

³Edith Weisskopf-Joelson, "Psychology and the Insights of Religion," Unpublished mimeographed lecture, November 13, 1959, p. 1.

⁴Viktor E. Frankl, "The Spiritual Dimension in Existential Analysis and Logotherapy," *Journal of Individual Psychology*, XV (November, 1959).

⁵Cf., for example, H. J. Eysenck, "What's the Truth about Psychoanalysis?" *Readers' Digest*, LXXVI (January, 1960), 38-43.

to the embracing of existentialism as a philosophy, the system of thought that asserts that man must be studied as he exists in the present and as he has potentiality for the future.⁶ The basic problem with any deterministic orientation for solving critical problems of the present is vividly described by a young resistance fighter who, sentenced to death by the Gestapo, wrote to Viktor Frankl of his reactions while in the concentration camp:

One could perceive in that situation how far psychotherapy has yet to go. All orthodox systems break down in comparison to that analysis to which I had to subject myself. Whether this or that indication of psychic imbalance was due to a "complex" derived from a "pregenital," "anal-erotic," or possibly even an "interuterine" trauma; or whether this or that "organ inferiority" was a contributing factor; or whether "archetypes" of my "collective unconscious" somehow entered in—these questions truly were never posed in that situation of waiting for the end.⁷

Although most persons who seek counseling today are not faced with such an extreme situation, nevertheless the questions they seek help with are of a similar sort. The young woman facing divorce, cited above, had a similar sense of dissatisfaction with investigative approaches which did not really touch her feelings of lack of purpose in life. It is not without significance that she sought counseling in a religious counseling service where she felt confident that the spiritual dimension in her problem would not be belittled.

In asserting that a concern for values is a significant and indeed necessary aspect of the therapeutic task, I do not mean to discount the importance of an understanding of causal relationships. I do mean to indicate that the most complete understanding of early trauma often has little relevance for meeting the outgoing problems of life. The trends in the therapeutic world that recognize the importance of future time (that is, how man's potential in the future affects his present existence)⁸ are trends in the right direction. I stand with Frankl in not depreciating the great contribution that psychoanalysis has made in calling attention to the unconscious forces at work in man's life but in insisting that there is a spiritual dimension to the unconscious as well. Frankl points this out as a major contribution of his approach in psychotherapy, called "logotherapy":

Psychoanalysis will remain the everlasting foundation of each kind of psychotherapy. However, it will have to share the fate of each kind of foundation: . . . it is necessarily covered by the superstructure built upon it. . . . Psychoanalysis . . . has limited its endeavor to the

⁶Cf. Lawrence A. Pervin, who gives a positive appraisal to the impact of existentialism on American psychology even though he is critical of some of its excessive emphases. "Existentialism, Psychology and Psychotherapy," *The American Psychologist*, XV (1960), 305-309.

⁷In Viktor E. Frankl: *Homo Patiens*; Franz Deuticke, Vienna, 1950, p. 17. Unpublished translation by Donald Tweedie.

⁸Cf. reactions of Abraham Maslow to existentialism, "Remarks on Existentialism and Psychology," *Existential Inquiries*, I (February, 1960), 1-5.

instinctual realm of the unconscious . . . Logotherapy, however, has widened its visual field concerning the needs and longings of man inasmuch as only logotherapy has entered the specifically human dimension, thus redetecting the spiritual aspirations within man's unconscious life.⁹

Therapy Involves the Therapist's Own Value System

One of the major reasons for the reluctance in the therapeutic world to include the realm of values as a legitimate topic for consideration is the fear that the therapist's own value system will become involved in a way detrimental to therapy. The therapist's own value system is supposed to be his private concern; if he is an able therapist, so the thinking goes, his own orientation in life never gets into the therapeutic relationship. What he believes in, how he looks at life, what his world-view is—all of this is irrelevant for carrying on therapy. To this point of view I take exception.

I do not believe that it is possible to carry on therapy, whether for brief or extended periods, without the therapist's personal bias showing through. Indeed, in the extreme situation of suicidal intent, the therapist avowedly throws the weight of his influence toward the decision that life is worth living after all. That which is done explicitly in the extraordinary situation of suicidal inclinations is done implicitly in the more ordinary emotional problems of living.

Indeed, rather than saying that a therapist's value system is irrelevant for therapy, I would say it is determinative. It is well known that a patient will quickly discover the particular theoretical bias of the therapist and will bring forth a great abundance of material in the area that the therapist has shown interest in.¹⁰ Frankl cites concurring opinions from Emil A. Gutheil and Jan Ehrenwald supporting this fact:

The patients of Freud dream of Oedipus complexes; those of Adler dream of power conflicts; and those of Jung dream of archetypes.¹¹

In a similar vein Edith Weisskopf-Joelson notes how really "directive" the "non-directive" grunt of a Rogerian therapist is and how much the direction of the patient's thinking is influenced (albeit unconsciously) by the therapist's frame of reference.¹² If this is true in regard to the theory of therapy to which the therapist subscribes, how much truer it is of the view of life which he endorses.

One of Frankl's patients volunteered on one occasion how her interests in the spiritual life had been scoffed at by therapists over the years.

Why is it that I feel ashamed about all religious things, that they

⁹Viktor E. Frankl: *Existence and Values—Foundations of Logotherapy*; Harpers, New York, in preparation for publication in Spring, 1962. See also Frankl: *The Doctor and the Soul*; Knopf, New York, 1957, p. 3.

¹⁰Cf. Harry Stack Sullivan: *The Psychiatric Interview*; Norton, New York, 1954.

¹¹Viktor E. Frankl: *Das Menschenbild der Seelenheilkunde*; Hippokrates-Verlag, Stuttgart, 1959, p. 22.

¹²Edith Weisskopf-Joelson, *Op. cit.*, p. 4.

appear embarrassing and laughable to me? Well, I know exactly why I am ashamed of my religious needs. The basic emphasis of psychological treatment as I have experienced it for 27 years from other doctors and clinics, has always been that such spiritual longings are old-maidish, foolish speculations; for only that which one sees and hears is important, and everything else is nonsense, created by traumas, or is only a flight into sickness (in order to evade life). So when I spoke of my need for God, I had to fear that by doing so the straight-jacket would be brought to me. Every kind of treatment until now has always missed the mark.¹³

Whether the former therapists realized it or not, their value orientation (in this case their lack of such) limited what they could do in therapy.

It is apparent, then, that the question which often comes to me is a legitimate one. It is often expressed in these words: "Where can I find a Christian psychiatrist?" I interpret this to mean, in the light of the words of Frankl's patient just quoted, "Where can I find a therapist who will not scoff at my religious outlook on life? Where can I find one who will help me to use my spiritual aspirations, my sense of moral responsibility as normal and healthy attributes?" In this light we can understand why a patient caught up in marital entanglements found unacceptable a therapist who was not, himself, committed to trying to make a go of marriage. The only frame of reference which the patient could accept was one in which a responsible attitude was held toward the sacred vows of marriage, a sense of the sacramental that made marriage more than a matter of personal convenience for two conflicting personalities.

I am saying, then, that the therapist's doctrine of the nature of man is a relevant concern in the selection of a therapist. It makes a profound difference in therapy whether the therapist perceives man as determined in his way of life by forces which must, of necessity, be fully understood before their control can be erased, or whether he sees man as being endowed with the capacity to effect radical changes in the pattern of his life regardless of what the past has done to him. It makes a major difference whether the ego is perceived as an umpire among conflicting forces or as an executive deciding what the response to circumstances will be. It is only the therapist who sees man as free to create his own future who is able to call into being man's most distinctly human capacity: the courage to become the self that is potentially there.¹⁴

Personal Encounter Is Decisive for Therapy

I have been moving in this discussion toward the most important point of all, that the therapist as a total person needs to be involved in the therapeutic process. Having pointed out that the counselee of today is often

¹³In Viktor E. Frankl: *Der Unbewusste Gott*; Amandus-Verlag, Vienna, 1948, p. 121. My translation.

¹⁴Cf. Frankl's terms: "psychonoetic antagonism" and "the defiant power of the spirit."

concerned primarily with the meaning of life (cf. Frankl's "Will to Meaning"),¹⁵ and having indicated that the therapist's own value orientation cannot be discounted but, indeed, determines the degree to which he can be helpful, I am now ready to assert that the most significant aspect of therapy lies in the personal encounter between therapist and patient.

One of the paradoxes of the therapeutic world is that so many different schools of therapy accomplish approximately the same percentage of recovery. Whether the statistics are assembled from Freudian, Adlerian, Jungian, Sullivanian, Rogerian, or totally eclectic therapists, and whether the auspices of therapy are medical or non-medical, secular or religious, the recovery rate of about two-thirds remains the same.¹⁶ With such a variety of theoretical backgrounds, only one conclusion is possible: namely, that some factor other than the theory drawn upon is responsible for recovery. The one other factor which is constant is the direct, personal relationship with the therapist. Having already said that the doctrine of man held by the therapist is important, I now assert that it is *less* important than the nature of the personal encounter. It is apparent, however, that the very nature of the encounter is strongly influenced by the doctrine of man subscribed to.

Two cases in my own experience help to reinforce my conviction that the therapeutic stance is subordinate to the personal relationship. As I was giving a patient a lift to her home following a therapeutic hour, she remarked that she found me easier to relate to in the semi-social situation in the car than in the structured relationship of the counseling office. At another time a male student, whom I had ushered from my counseling with a hand on his shoulder and a spontaneous personal word to the effect that I thought he was "making steady improvement," turned suddenly to me and said: "Why didn't you say that weeks ago. I've been waiting to hear you say something personal." It is now apparent that in both situations preoccupation with a technique had stood in the way of a more natural, and hence more therapeutic, relationship. Jung's words are particularly pertinent here. The therapist, he says, needs to "lay aside his whole apparatus of methods and theories and trust to luck that his personality will be steadfast enough to act as a significant sign-post for the patient."¹⁷ In a similar vein Frankl writes of putting away the neurologist's reflex hammer and encountering the patient as "man to man, I to Thou."¹⁸

¹⁵Frankl, *The Doctor and the Soul*, p. x. See also *Das Menschenbild der Seelenheilkunde*, p. 43.

¹⁶Cf. Thomas A. C. Rennie and Luther E. Woodward: *Mental Health in Modern Society*; The Commonwealth Fund, New York, 1948, citing recovery rate in clinics for psychiatrically disabled veterans (63 per cent), p. 121; navy combat rehabilitation (62 per cent), p. 100.

¹⁷C. G. Jung: *The Practice of Psychotherapy*; Pantheon, New York, 1954, p. 10 (Volume 16, Bollinger Series).

¹⁸Viktor E. Frankl, "On Logotherapy and Existential Analysis," *American Journal of Psychoanalysis*, XVIII (1958), 29.

This emphasis on a real encounter is in part the result of existentialist ways of thinking. I have no doubt that Martin Buber's distinction between manipulating an "it" and relating with a "thou" has had a marked influence on psychotherapy. As long as the therapist can hide behind his formal technique he need risk nothing in the therapeutic encounter, but in so doing he is tempted to treat the patient like an "it." It is only as the unprotected self of the therapist meets the exposed self of the patient that any real encounter can take place. Buber notes that at least on occasions the analyst feels called upon to step outside of his protected professional superiority:

He has left in a decisive hour . . . the closed room of psychological treatment in which the analyst rules by means of his systematic and methodological superiority and has gone forth with his patient into the air of the world where selfhood is opposed to selfhood.¹⁹

Carl Rogers, writing in a similar vein, acknowledges his indebtedness to Buber as he talks of the need for the therapist to "risk himself," a considerable departure from Rogers' earlier writings in which the therapist was encouraged to play a relatively passive role.²⁰ Indeed, an entire book entitled *Critical Incidents in Psychotherapy* demonstrates how in many a psychotherapeutic endeavor the turning-point in the therapy came when the therapist allowed himself to function as a free, genuine, spontaneous person.²¹

The point is that, whenever an encounter is really genuine, the whole person must be involved. In such an encounter, the value orientation of the therapist can no longer remain hidden; his own convictions about life are a major part of what makes him a genuine person. Kierkegaard, the forefather of current existentialism, pointed out that our most effective communication comes only through that which we have experienced and hence which we can speak of with authority.²² In a similar way any genuine encounter is dependent upon a willingness to expose the basic foundation on which one's life is built. So Frankl, convinced through personal experience in the concentration camp of the meaningfulness of suffering, can convey to troubled persons a sense of meaning in their suffering that gives to many the first ray of hope they have had in years.

If our patients were confronting us only with specific neurotic symptoms that needed to be eliminated, then a real encounter would not be necessary. But when the problems are the problems of finding a place in the world, a vantage point from which to see some meaning of life's

¹⁹Quoted (and translated) by Maurice S. Friedman, Martin Buber: *The Life of Dialogue*; Harper Torchbooks, New York, 1960, p. 191, from Buber's Preface to Hans Trüb: *Heilung aus der Begegnung*; Ernst Klett Verlag, Stuttgart, 1952, p. 11.

²⁰Carl Rogers, "Persons or Science: A Philosophical Question," reprinted from *The American Psychologist in Pastoral Psychology*, X (March, 1959).

²¹S. W. Standel and R. J. Corsini (Eds.): *Critical Incidents in Psychotherapy*; Prentice-Hall, Englewood Cliffs, N. J., 1959.

²²S. Kierkegaard: *For Self-Examination*; Augsburg Publishing House, Minneapolis, (1851) 1959, pp 3-4.

problems, then something more than technique, however good, is needed. It is quite apparent that the woman who was facing divorce needs more help than would come simply from an understanding of herself. She needs help, also, in seeing herself related in a meaningful way to life. She needs help in finding a purpose in life at a level which is deeper than she has ever before penetrated. And to reach this level she needs to walk with one who knows the way, who will risk the uncertainties of the search with her, and who has faith in the ultimate outcome.

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 The Rev. Charles W. Stewart, Ph.D., Chaplain Supervisor
 No program in 1962.
- CONNECTICUT VALLEY HOSPITAL, Middletown, Connecticut
 The Rev. Harold D. Yarrington, M.A., Chaplain Supervisor
 Six weeks June 4—July 13, 1962; six weeks July 16—August 24, 1962. Six students or clergy for each period. Applications may be for six or twelve weeks.
- DANVERS STATE HOSPITAL,⁴ Hawthorne, Massachusetts
 The Rev. Harold R. Beede, S.T.M., Chaplain Supervisor
 Twelve weeks June 4—August 24, 1962. Twelve students or clergy.
- OP ELGIN STATE HOSPITAL, Elgin, Illinois
 The Rev. Clarence L. Bruninga, M.A., Chaplain Supervisor
 The Rev. Charles A. Sullivan, B.D., Chaplain Supervisor
 Twelve weeks June 11—August 31, 1962. Fifteen students or clergy.
- I GOWANDA STATE HOSPITAL, Helmuth, New York
 The Rev. Richard J. Lehman, B.D., Chaplain Supervisor
 Six weeks June 4—July 13, 1962; six weeks July 16—August 24, 1962. Twelve students or clergy. Only those who have had previous clinical training will be accepted for the second period. Applications may be for six or twelve weeks.
- HARRISBURG STATE HOSPITAL, Harrisburg, Pennsylvania
 No program in 1962
- OP HOLLIDAYSBURG STATE HOSPITAL, Hollidaysburg, Pennsylvania
 The Rev. William J. Jackson, Th.M., Chaplain Supervisor
 Twelve weeks June 4—August 24, 1962. Six students or clergy.
- KENTUCKY STATE HOSPITAL, Danville, Kentucky
 The Rev. John J. Shepard, S.T.M., Acting Chaplain Supervisor
 Twelve weeks June 4—August 24, 1962. Six students or clergy.
- OP MASSACHUSETTS MENTAL HEALTH CENTER, Boston 15, Massachusetts (formerly Boston Psychopathic Hospital)
 The Rev. Joseph F. Woodson, Ph.D., Chaplain Supervisor
 Six weeks May 28—July 6, 1962; six weeks July 9—August 17, 1962. Twelve students or clergy. Applications may be for six or twelve weeks.

³Sponsored jointly by the Iliff School of Theology and the Institute of Pastoral Care, Inc.

⁴Sponsored jointly by the Andover Newton Theological School and the Institute of Pastoral Care, Inc.

MEDFIELD STATE HOSPITAL, Harding, Massachusetts

The Rev. Skillman E. Myers, B.D., Chaplain Supervisor

Twelve weeks June 4—August 24, 1962. Six students or clergy.

METROPOLITAN STATE HOSPITAL, Waltham, Massachusetts

The Rev. Harold F. Pillsbury, B.D., Acting Chaplain Supervisor

Twelve weeks June 4—August 24, 1962. Six students or clergy.

I MISSOURI STATE HOSPITAL No. 1, Fulton, Missouri

The Rev. William F. Rogers, Ph.D., Chaplain Supervisor

The Rev. Fred G. Hammond, B.D., Chaplain Supervisor

Twelve weeks June 11—August 31, 1962. Ten students or clergy.

MISSOURI STATE HOSPITAL No. 2, St. Joseph 14, Missouri

The Rev. Herbert A. Tyson, B.D., Chaplain Supervisor

Twelve weeks June 4—August 24, 1962. Six students or clergy.

NEW HAMPSHIRE STATE HOSPITAL,⁵ Concord, New Hampshire

The Rev. Jack Clark, S.T.M., Acting Chaplain Supervisor

Twelve weeks June 4—August 24, 1962. Six students or clergy.

NORTHAMPTON STATE HOSPITAL, Northampton, Massachusetts

The Rev. John A. Shanley, S.T.M., Acting Chaplain Supervisor

Six weeks June 4—July 13, 1962. Six students or clergy.

NORTH DAKOTA STATE HOSPITAL, Jamestown, North Dakota

The Rev. Ronald D. Erickson, Th.M., Acting Chaplain Supervisor

Twelve weeks June 11—August 31, 1962. Six students or clergy.

OP SAINT LOUIS STATE HOSPITAL, St. Louis 9, Missouri

The Rev. Leon F. Kenney, S.T.M., Chaplain Supervisor

The Rev. Kenneth J. Siess, B.D., Acting Chaplain Supervisor

Twelve weeks June 11—August 31, 1962. Twelve students or clergy.

WESTBORO STATE HOSPITAL, Westboro, Massachusetts

The Rev. Henry H. Wiesbauer, M.S.S., Chaplain Supervisor

Twelve weeks June 4—August 24, 1962. Six students or clergy.

WILLARD STATE HOSPITAL, Willard, New York

The Rev. Edward A. Tulis, Jr., S.T.B., Chaplain Supervisor

Six weeks June 4—July 13, 1962; six weeks July 16—August 24, 1962. Six students or clergy for each period. Applications may be for six or twelve weeks.

⁵Sponsored jointly by the Andover Newton Theological School and the Institute of Pastoral Care, Inc.

WORCESTER STATE HOSPITAL,⁶ Worcester 1, Massachusetts
The Rev. John I. Smith, S.T.M., Chaplain Supervisor
The Rev. Helen E. Terkelsen, S.T.M., Chaplain Supervisor
The Rev. Thomas O. Morrill, B.D., Acting Chaplain Supervisor
Twelve weeks June 4—August 24, 1962. Twenty students or clergy.

OP YPSILANTI STATE HOSPITAL, Ypsilanti, Michigan
The Rev. Paul W. Miller, B.D., Chaplain Supervisor
Six weeks June 4—July 13, 1962. Six students or clergy.

CORRECTIONAL INSTITUTIONS

FEDERAL CORRECTIONAL INSTITUTION, Englewood, Colorado
The Rev. W. Ralph Graham, B.D., Acting Chaplain Supervisor
Twelve weeks June 11—August 31, 1962. Three students or clergy.
Applicants must have had previous clinical training.

MASSACHUSETTS CORRECTIONAL INSTITUTION, Norfolk, Massachusetts
The Rev. Robert L. Dutton, B.D., Acting Chaplain Supervisor
Twelve weeks June 4—August 24, 1962. Six students or clergy.

STATE SCHOOLS

ABILENE STATE SCHOOL, Abilene, Texas
The Rev. Lacy C. Standifer, S.T.M., Acting Chaplain Supervisor
Twelve weeks June 4—August 24, 1962. Six students or clergy.

MARSHALL STATE SCHOOL AND HOSPITAL, Marshall, Missouri
The Rev. Clifton D. Gray, Jr., S.T.M., Acting Chaplain Supervisor
Six weeks June 11—July 20, 1962. Six students or clergy.

Training Opportunities Other Than Summer

Augustana Hospital—Winter and Spring, six weeks
Herrick Memorial Hospital—Fall and Spring, twelve weeks, advanced students only
Indiana University Medical Center—Fall, Winter, and Spring, six weeks
Indianapolis Methodist Hospital—Fall, Winter, and Spring, six weeks
Meyer Memorial Hospital—Fall, six weeks
Saint John's Hospital—Winter, twelve weeks
University Hospital—Winter, six weeks
Elgin State Hospital—Fall, Winter, and Spring, twelve weeks

⁶Sponsored jointly by the Andover Newton Theological School and the Institute of Pastoral Care, Inc.

Hollidaysburg State Hospital—Winter, six weeks

Massachusetts Mental Health Center—Fall and Spring, twelve weeks

Saint Louis State Hospital—Fall, Winter, and Spring, twelve weeks

Ypsilanti State Hospital—Winter, six weeks

For details write to the Chaplain Supervisor conducting the program (name given for each institution in lists immediately preceding).

Intern Programs

Augustana Hospital

Emanuel Hospital

Indiana University Medical Center

Indianapolis Methodist Hospital

Riverside Methodist Hospital

University Hospital

Central State Hospital

Gowanda State Hospital

Missouri State Hospital No. 1

The Journal of Pastoral Care

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EDITORIALS

The Greatest Enemy

At this moment in history we seem to be obsessed by the fear of our enemies. To Americans the great enemy is communism, and increasingly our whole national policy is guided by acute anxiety as to what the communists will do and how to defeat them in the world arena. This is shown in the frantic race in missiles and atomic weapons, the propaganda effort to win neutral nations to our side, and the strategy of power blocks in the United Nations to gain ascendancy over the communist nations. Events and decisions of this and other governments in reference to Berlin, Laos, Cuba and the Congo fan the flames of hostility which are mounting like a forest fire raging out of control.

There can be no doubt that these are perilous times, especially in view of the terrific destructive power of atomic weapons by which 50,000,000 people may be killed in a few minutes. Not only human life but the entire structure and value of civilization are at stake. Our policy makers act and talk as if such reckless destruction is preferable to yielding an inch to our enemies. To follow such a course suggests paranoid insanity. It is dangerous enough when a few demented persons are at large, but when whole nations are obsessed with this kind of behavior the danger is as imminent and boundless as spreading wildfire.

Must we not soberly conclude that the greatest enemy at this crisis of history is not one or more of the communist nations, but enmity itself, which is leaping to consume the hope of all peoples for peace and some just form of co-existence? American newsmen in Europe report that, while we in America think of communism as the only enemy to contend with, the people of Europe who have suffered war's devastation see the great enemy as war itself. And they ask why we blindly refuse to debate the issues and alternatives to atomic annihilation; whether we do have freedom to think and speak against the unquestioned viewpoint of our military leaders.

The crisis of mounting enmity concerns the pastor as it must concern every profession and every citizen. Who can ignore the issue of atomic destruction when everything we care about and everyone we care for are on the brink of annihilation? Never since New Testament times have we lived so close to the edge, or so expectant of the end of the world. How do we withstand the invasions of fear and hatred, the paranoid fascination that swirls around and within us? How do we participate more wisely and effectively in the decisions that will turn us back from the abyss of destruction? How do we minister through a vital Christian love to those who suffer the distresses of such anguish as this before and after impending doom?

Perhaps the basic question after all is this: Are we Christian enough to meet the test of such a time as this? Do we care enough to be fully Christian in the face of such anxiety and evil? Do we give ourselves so fully to the mission of the Gospel that the full power of the Gospel may work in and through us? We know the words on loving the enemy, and forgiving those who trespass against us, but is the Word alive and active in us? We know how Jesus met evil on the cross and devoted the whole passion of his being to a love stronger than hate and death. Is this passion of forgiving and transforming love in us? If so, then others will feel it and know its power. Even our enemies will see and hear the good news that we do not seek to retaliate with vengeance or wreak their destruction but to accept and respect them, to sustain their search for a better way than we have shown heretofore, to love them in their love for a life that shall be greater and more enduring than ours in the flickering light of our human error and sin. This is a time for greatness, the greatness of God's love for which we seek and to which we are called.

P.E.J.

COMMUNICATIONS

Annual Fall Conference, Institute of Pastoral Care, Inc.

The Annual Conference of the Institute of Pastoral Care for Chaplain Supervisors, member seminaries, and those in the "In Care" Program working toward accreditation was held at the Congregational Center in Framingham, Massachusetts, October 16-20, 1961. There were eighty-seven registered for the Conference as well as a number of visitors who came to participate in various parts of the program.

On the afternoon of October 19 the Board of Governors held its regular meeting at the Conference Center with the Chaplain Supervisors as guests. A significant part of the Board meeting was the report of the Training Committee. Upon the recommendation of this committee, the Board voted to accredit ten new Chaplain Supervisors and twenty Acting Chaplain Supervisors. Eight new training centers were also approved.

Following the meeting, the members of the Board had dinner with the Chaplain Supervisors. In the evening Dr. Paul E. Johnson presented a paper on the subject, "Clinical Pastoral Training at the Crossroads." Discussants of the paper were Dr. John M. Billinsky and Dr. Homer L. Jernigan. The evening was climaxed with the presentation of certificates of accreditation to the new Chaplain Supervisors and a Handbook of Procedures to the Acting Chaplain Supervisors.

Other papers were presented by Dr. Judson D. Howard and the Reverend Mark Shedron, and a panel of supervisors discussed "Levels of Training." All the papers from the Conference will be printed and available sometime after the first of the year.

A full day was spent in workshop discussion groups considering such subjects as research, relationship of the seminaries to clinical pastoral training, how theology becomes involved in clinical pastoral training, the levels of training, and other subjects. At the Conference business sessions considerable time was given to a discussion of ways in which the Council and the Institute might work more closely together.

Once again the Annual Conference offered an opportunity to meet together and discuss some of the major areas of concern in clinical pastoral education.

JOHN I. SMITH, *Executive Secretary*

Fall Conference of the Assembly of Supervisors of the Council for Clinical Training

The following official action was taken in the recent Fall Conference of the Assembly of Supervisors of the Council for Clinical Training held in Cleveland, Ohio, October 18-22, 1961. At the meeting of the Board

of Governors following the Conference each of these actions was confirmed.

1. The Assembly voted to adopt the newly prepared By-Laws both of the Assembly and of the Board of Governors.

2. The new Rules of Order for the functioning of the Assembly were also adopted.

The effect of these two actions is to distinguish more clearly between the professional functioning of the Council Supervisors, representatives of member seminaries, etc., from the legal and business operations of the Council.

3. The Rev. Charles Gerkin, Chaplain Supervisor at Grady Memorial Hospital, Atlanta, Georgia, was elected Chairman of the Assembly for three years and the Rev. Franklyn Cook, Chaplain Supervisor of Cleveland State Hospital, was elected Secretary of the Assembly for one year.

4. The following committee members were elected:

Accreditation Committee—The Rev. Thomas McDill (Dr. McDill, professor at the Columbia Theological Seminary in Decatur, Georgia, becomes the first non-supervisor to function on the Accreditation Committee in recent years.)

Advisory Committee—The Rev. Edward Dixon

Conference Program Committee—The Rev. Messrs. Keith Keidel, Herbert Hillebrand, Edward Brown, Alvin Hart, Mark Shedron, Joseph Caldwell

Informational Services Committee—The Rev. Dean Williams and the Rev. Robert Dollar

Nominating Committee—The Rev. David Gregory and the Rev. Seth Shaver

Research Committee (this committee was made a standing committee of the Assembly)—The Rev. Messrs. Ralph Carpenter, Obert Kempson, Arthur Tingle, William Andrew, Dr. Earl Loomis, the Rev. Dr. Archibald Ward

Standards Committee—The Rev. Messrs. Obert Kempson, Robert Robey, Mark Shedron, John Soleau, Albin Sherve

Conference Business Committee—The Rev. Messrs. Franklyn Cook, Wendell Stephan, William Kibler, John Thomas

5. A motion was passed to receive the report of the Standards Committee and to consider that material as a "Manual" of clinical pastoral training as practiced in Centers accredited by the Council, and to instruct the Committee to complete their work on Standards and to draw from the manual a succinct statement of Standards for next year.

6. The Assembly of Supervisors voted to report to the Board of Governors that it favors a joint meeting with the Institute of Pastoral Care for a fall conference, 1962, and requested the Board to consider the ways in which this could be done as expeditiously as possible.

7. The Assembly recommended to the Board of Governors serious exploration of the possibility of merger with the Institute of Pastoral Care.

Besides the business session, workshops were held daily Thursday through Saturday. On Friday a panel presentation on "The Training of Supervisors" was conducted by the Accreditation Committee under the chairmanship of the Rev. Charles V. Gerkin. Another panel discussion on Saturday dealt with Standards and was presented by members of the Standards Committee, the Rev. J. Obert Kempson, Chairman.

The Sunday afternoon presentation by the Seminary Relations Committee (the Rev. Homer Jernigan, Chairman) consisted of the detailed following of one student from the point of his entrance into the seminary in the fall, through his screening interviews, through continued contact with faculty members, particularly members of the Pastoral Care Department of his seminary, through his summer training in the summer of the next year, and on to the point of his return to seminary and post-clinical-training review. The actual screening interview was read by a representative supervisor. The faculty member and clinical training Supervisor involved participated in this presentation.

A Fellowship Dinner was held on Sunday evening at which Dr. James B. Ashbrook of Colgate Rochester Divinity School addressed the group on "Clinical Training for What Kind of Ministry?"

THE REV. ARMEN D. JORJIAN

BOOK REVIEWS AND NOTICES

EDITED BY THE REV. ROLLIN J. FAIRBANKS, D.D.

Explorations in Social Psychiatry: Edited by A. H. Leighton, J. A. Clausen, and R. N. Wilson; Basic Books, New York, 1957. 452 pp., \$6.75.

It is difficult to give a definition of social psychiatry to which everyone agrees. Some would hold it is the application of psychiatric principles and skills to social institutions and organizations, e.g., combatting segregation and ameliorating the penal practices of a country. Others see its essence in prevention and the use of social forces in treatment, e.g., schools, industry, and church. The operational definition to which this book testifies is that social psychiatry consists of all the overlapping ground or shared issues between clinical psychiatrists and sociologists, anthropologists, and statisticians.

The quest for defining mental illness and mental health looms large in this volume. So we find a rich review chapter on paranoid patterns by Tyhurst, an excellent theoretical chapter by Kubie on social forces and the neurotic process (this reviewer's favorite), a broad summary of general health studies by Hinkle and Wolff, and a strategic chapter by Redlich on the concept of health in psychiatry. Throughout the book the editors refer back to the almost insoluble problem of defining health and illness.

Other sections deal with the impact of the social environment on the developing personality and the effect of personality deviation on social processes. Merely naming the chapter titles and authors would not be very enlightening; moreover, the scope and depth of these chapters are rather uneven. They cover the gamut from such peculiarly social syndromes as *folie a deux* and mass psychosis, drug addiction and gang behavior, bereavement reactions and social roles, to statistical studies of urbanization, mobility, nationality and social class variables in relation to incidence of mental illness, and the social history of the establishment of a mental health clinic in a community, with much in-between.

Since many chapters contain historical, theoretical, or factual surveys, the book has become an excellent resource volume which amply demonstrates the enormous complexity of the issues in social psychiatry. It specializes in the unsolved problems, leaving the reader in awe for the colossal amount of research which will have to be done. The editors propose that research may be furthered through the use of interdisciplinary concepts of self, ego-ideal, superego, sentiment, value, and social role. While this proposal seems viable and plausible enough, it is quite obvious from this volume that the theoretical or temperamental preference for either intra-psychic conflict or interpersonal relations as points of departure creates selectivities which are bound to make someone uncomfortable.

PAUL W. PRUYSER

Biblical Authority for Modern Preaching: Charles W. F. Smith; Westminster Press, Philadelphia, 1960. 176 pp. \$3.50.

The author of this book is a staunch advocate of preaching: of biblical preaching; and of an *ordered* use of the Bible in preaching. As to the value of preaching itself, whether it is outmoded, Dr. Smith is in no doubt, although he recognizes some very good reasons why the question is raised: (1) the newer methods of communication; (2) the domination of modern thought by scientific realism remote from the world of the Bible; (3) the a-Christian ethos of modern life; (4) public detachment from the Church and indifference toward it.

Nevertheless Dr. Smith regards preaching as essential. This, "because Christianity is essentially a preached religion—an evangel that has to be proclaimed!" Preaching is also rightly to be regarded as in the nature of a sacrament. It is a ministry of the Word, comparable to the ministry of the sacraments, and it brings about "as real an encounter with the Lord of the church as any other act."

A study of the place of the sermon in liturgies ancient and modern suggests that it is "intended to be *theological* and *scriptural*." Dr. Smith extends this thesis further, pointing out that "The claim of Christian preaching is in essence the claim of the Bible, namely to disclose an activity of God toward man that is independent of man's initiative." The preacher therefore "is not really free to choose to speak on any subject that happens to have aroused his passing interest. He must in some way justify what he presents as relevant to the undertaking in which he and his congregation are involved." This calls for *biblical* preaching (the author argues) and also an ordered use of the Bible—a lectionary—faithfully adhered to. Such a discipline assures that the preacher will present not his own interests but God's, not his own gospel but that of Christ.

All this, however, does *not* assure that the message of the Bible will necessarily be communicated. To make the Gospel real and meaningful involves a complex of Bible, preacher, and people. And Dr. Smith is at pains to show how the preacher can better use the Bible, face its difficulties, discover its deeper meanings, so that its truth can be imparted. Also, he stresses the importance to the preacher's function of knowing and understanding the conditions of life under which the people live so that their real questions and needs can be spoken to. And, again, he discusses things to be done with people in a parish to enable them really to *hear* the preacher.

An epilogue is added on the practical work of preparing sermons.

WILLIAM THOMAS HEATH

●
Prediction and Outcome: Sibylle Escalona and Grace Moore Heider; Basic Books, Menninger Clinic Monograph Series, No. 14, New York, 1959. 318 pp. \$6.50.

A group of children under eight months of age were studied at the Menninger Clinic in Topeka, Kansas. On the basis of the clinical find-

ings, an attempt was made to predict their ability to handle life-situations as preschool children. They were again studied at the clinic when they were between the ages of three and six years. The record of their actual performance was checked against the prediction. Those predictions based on motor coordination, activity, and sensory sensitivity were more reliable than those founded on response patterns such as shyness. This is primarily a book for the specialist in child development.

INA MAY GREER

Creative Imagination in Preaching: Webb B. Garrison; Abingdon Press, New York, 1960. 175 pp. \$3.00.

The author's purpose in writing this volume was to produce a "how to do it" book. It is his thesis that the preacher can produce better sermons, vividly illustrated, in a lot shorter time by using "creative imagination." By this, the author does not mean the composition of sermon material; rather, the sources for finding such material. He endeavors to show that the hand of God is at work in all sorts of places, and that what the preacher needs is a sort of seventh sense to become aware of this.

This is a good thesis, and Mr. Garrison provides some helpful suggestions. But when he proceeds with illustrations of his methods, one questions whether such naivete and sentimentality strengthen or weaken the message of Christian Revelation. For instance, the author tells a story of people who return to the scene of a funeral and witness bees sucking the nectar out of the flowers on a grave. For him this is a parable of the biblical passage "in the midst of death, there is life." Surely Scripture is referring to something a bit more profound about humanity.

We live in an age when the world needs the Gospel message of Judgment and Salvation desperately, but in this book there is no sense of urgency about proclaiming it. In fact, there seems to be a complete neglect of what the Bible is really saying, and the predicament of modern man. Are we so bankrupt in our theology about the "Mighty Acts" of God that we must resort to such trivia to make it palatable to our people?

J. ROBERT ZIMMERMAN

OUR REVIEWERS

Paul W. Pruyser is Clinical Psychologist at The Menninger Foundation, Topeka, Kansas . . . *William Thomas Heath* is Director of Studies, College of Preachers, Washington, D.C. . . . *J. Robert Zimmerman* is Rector of Calvary Episcopal Church, Danvers, Massachusetts . . . *Ina May Greer* is a research psychologist in Boston, Massachusetts.

NEWS AND COMMENTS

The Rev. Norman Autton has been appointed Chaplain to St. George's Hospital, Hyde Park Corner, London, S.W. 1, England, and will assume his duties there on January 1, 1962.

•

The Second National Conference on the Churches and Social Welfare met in Cleveland, Ohio, October 23-27, 1961. An interdenominational forum, this Conference was held under the auspices of the Department of Social Welfare of the National Council of the Churches of Christ in the U.S.A.

•

A report, *A Study of Admission of Women for Church Work*, recently prepared by the Rev. Rollin J. Fairbanks of the Episcopal Theological School, has now been printed and is available at one dollar by writing directly to the Unit of Church Vocations of The Protestant Episcopal Church, 281 Park Avenue South, New York 10.

•

The first issue of the *Journal for the Scientific Study of Religion* was published in October. For information about subscriptions or a sample copy, write to the Society for the Scientific Study of Religion, 409 Prospect Street, New Haven 11, Connecticut. Editorial correspondence should be addressed to the Editor, Dr. Prentiss Pemberton, 1100 South Goodman Street, Rochester 20, New York. The *Journal* presents empirical and theoretical studies of religion, principally by behavioral sciences.

The Michigan Society for Pastoral Care observed the twenty-fifth anniversary of clinical pastoral training at University Hospital, The University of Michigan, on September 18, 1961. Among the speakers at the ceremonies were Raymond Waggoner, M.D., W. N. Hubbard, Jr., M.D., Frank Sladen, M.D., H. Marvin Pollard, M.D., and the Rev. Rollin J. Fairbanks, D.D.

•

The Fifth Annual Symposium of the Academy of Religion and Mental Health was held at Arden House, Harriman, New York, December 1-3, 1961. The theme of the symposium was "Significant Areas of Research in Religion and Health." Five major subjects were discussed: religion and social attitudes, concepts and indicators in studies of religion, psychopathology in religious experience, selection of personnel for the clergy, and methodology and future plans. Among the leaders of the conference were Professor Gordon W. Allport of Harvard University; Professor James E. Dittes of the Yale University Divinity School; Dr. Samuel Z. Klausner of the Bureau of Applied Social Research, Columbia University; Father Noel Mailloux; Dr. Gotthard Booth, psychiatrist of New York; and Professor Otto Klineberg of Columbia University. Others taking part in the symposium included Father William C. Bier, S.J., Fordham University; Dr. Frank Fremont-Smith; Dr. Seward Hiltner, Dr. Winfred Overholser, Dr. Harvey J. Tompkins, and Dr. Warren Weaver. The symposium was supported by a

grant from the Josiah Macy, Jr., Foundation.

• Dr. Winfred Overholser, Superintendent, Saint Elizabeths Hospital, Washington, D.C., announced in September the appointment of the Rev. Archibald F. Ward, Jr., Ph.D., to the staff of the hospital. Dr. Ward assumed the newly established position of Director of Chaplaincy Studies as part of the Protestant Chaplains' Staff, a position which includes responsibility for conducting research projects

which encompass both the pastoral and clinical training activities at the hospital.

• *The Relation of Christian Faith to Health* is the title of an excellent 79-page report adopted last year by the 172nd General Assembly of The United Presbyterian Church, Witherspoon Building, Philadelphia, Pennsylvania. It is comprehensive despite its brevity and includes helpful appendices. No price is given.

CHANGE OF SUBSCRIPTION PRICE

**As of January 1, 1962 the subscription price of this Journal
will be \$5.00 per year**

After careful consideration the Editorial Board at its last meeting recommended that the subscription price of the *Journal* be raised to \$5.00 per year. This rate will go into effect on January 1, 1962. All subscribers who renew their subscriptions by December 31, 1961, and all new subscribers whose subscriptions are received by this date may take advantage of the present annual rate of \$4.00.

Longer-term rates and student rates are as follows: two years, \$9.00; three years, \$13.00; four years \$17.00; five years, \$21.00; student rate, \$4.00 per year. For foreign subscriptions add 10 per cent to prices given above.

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